UNITY

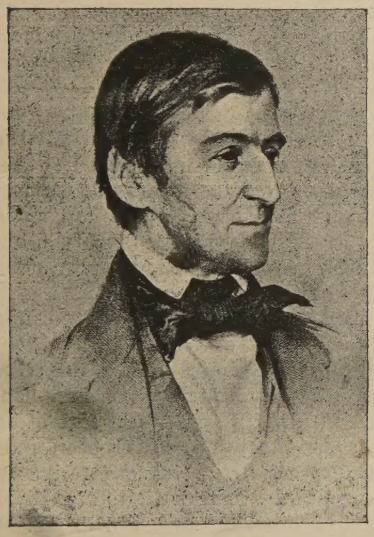
An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 29. [Vol. III.—2.] February, 1906. ONE PENNY.

RALPH WALDO EMERSON,

Unitarian Minister, Boston, Mass., U.S.A., afterwards lecturer, essayist, poet, and America's greatest philosopher.



Born May 25, 1803;
Died, April 27, 1882.

Some of Emerson's sayings:—

"Though love repine and reason chafe,
There came a voice without reply:—
'Tis man's perdition to be safe,
When for the truth he ought to die.

If a man claims to know and speak of God, and carries you back to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fulness and completion?

When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn.

As soon as a man is at one with God he will not beg. He will then see prayer in all action.

Jesus Christ belonged to the true race of prophets. He saw with open eye the mystery of the soul. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me.

Varieties.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own;
Then wilt thou see it gleam in many eyes,
Then will pure light around thy path be shed,
And thou wilt never more be sad and lone.
—James Russell Lowell.

Through tattered clothes small vices do appear;
Robes and furr'd gowns hide all. Plate sin with gold,
And the strong lance of Justice, hurtless, breaks;
Arm it in rags, a pigmy's straw doth pierce it.
—Shakespeare.

We should not preach so much to people; we should give them an interest in life, something to love, something to live for; we should, if possible, make them happy, or put them on the way to happiness—then they would unquestionably become good.
—F. Bremer.

So let the mind's true sunshine
Be spread o'er earth as free,
And fill the souls of men
As waters fill the sea.
—From the German.

As I read the newest Gospel,—
When the spade divides the clod,
When the ploughshare turns the furrow,
Men in prayer strive with God.

We have new interpretation
For the old instruction—ask:
But he asketh most who tasketh
Sinews to perform the task.
—Edward Youl.

Stop your Wars

Stop your melancholy wars,
Wherein you win no glorious scars.
Learn at last if you are able,
That Profit is unprofitable.

Call back home your wandering sons
With their Testaments and guns.
Whither are their footsteps bent?
Here they might have found content.

Here they have at their own price
The making of a paradise.
Nowhere will they find a stage
So fitted for the Golden Age.

You've spread your empire out too thin
With greed and violence and sin;
Now let a stabler reign commence,
Deeper, more lofty, more intense.

Search for justice, not for gold.
Boundless wealth your islands hold.
Silver's but a doubtful good.
Come, work the mines of brotherhood.

Then at last—but who can tell
Such miracles as ne'er befell?—
Then England will be great indeed,
And all the world will cry "God Speed!"

—Ernest Crosby.

Book Notice.

"Richard Acland Armstrong, a Memoir by his son, George G. Armstrong, with Selected Sermons, and an introductory Letter by Philip H. Wicksteed." Published by Philip Green, 5, Essex Street, Strand, W.C. 5s. net.

This book has been a labour of love. It is not a biography, and makes no pretension of being. It is just what it professes to be—"A Memoir"; and it is a worthy one. Lovingly, son, wife, friends, and acquaintances, have contributed material to be used by the compiler, who has done his work well, and with a modesty and a manliness that are admirable.

There is no undue exhibition of pride in the son writing of his father, when even that might be considered pardonable, but everywhere there are the touches of affection in this Memoir which indicate how grand and noble an impression the man has left on the hearts and minds of those nearest and dearest to him. The natural dignity of treatment adds a special charm of grace to the work which the son has done so well.

But there is sufficient in this Memoir to indicate how intensely interesting a detailed biography of Richard Acland Armstrong would have been. His was indeed a strenuous life. He was all through his public career "a good soldier of Jesus Christ," in the real sense of being a fighter against the powers of darkness. Brave, valiant, unswerving, and unflinching of purpose, and withal tender, sympathetic,, warm-hearted—this man was one of the ideal knights of purity and truth. Any generation has reason to be thankful that it has men of this character such as are the real salt of the earth.

There is sufficient information concerning Mr. Armstrong's forbears to indicate the kind of influences that contributed powerfully to the moulding of his character. The sketch of his father, the Rev. George Armstrong, who seceded from the Protestant Established Church of Ireland, and became Unitarian minister in Bristol, is graphic, and not overdone. Richard's school and college experiences, his short but active Irish ministry at Banbridge, Co. Down, including public debate with no less than nine Episcopal clergymen until three o'clock in the morning; the settlement at Nottingham, and all the public work he did in that city, not forgetting his famous two nights' debate with Charles Bradlaugh; the final ministry at Hope Street, Liverpool, and the stirring movements in that great municipality in which he was prominent, especially the purity crusade, exposing "The Deadly Shame of Liverpool" and its wonderful results—these are lucidly described. He was powerful as a preacher in the logical consistency of his arguments, and in the moral forcefulness of his tone and utterance. As a public man and social reformer he was weighty, stirring, and convincing upon the platform. But he was also a writer of no mean order, and a lecturer. In this book the story of his literary labours is told —the volumes he published, the various courses of lectures he delivered.

Of the many portraits of Mr. Armstrong existing, there is not a finer one than that which faces the title page of this Memoir. It is one that all who knew him will be proud to possess. The selected sermons contained in the latter part of the volume have, with one exception, never been published before, and they are truly representative of his best work in the pulpit. The Introduction by his closest friend and brother-in-law, Philip H. Wicksteed, gives new glimpses into the life and character of the subject dealt with in a manner that is sufficiently restrained and yet gracefully frank. R. A. Armstrong filled such a large place in the later developments of the Unitarian movements in England, that the possession of this book by all who had the privilege of hearing him at meetings and conferences, as well as when preaching, would be to them not one of the least precious, and certainly one of the most helpful.

Space is too limited for much quotation. Mr. Armstrong was so sensitive to the rights and feelings of other persons that in his pastoral work as minister of his people "He was unable to intrude uninvited into the houses of others. He respected the privacy of the home-life of his people, whereas the conventional idea is that 'the minister' should push himself into every house at regular intervals" (p. 54).

In his own development of thought he moved from a semi-orthodox Unitarianism to the more thor-

oughly rational and radical position represented by the Unitarianism of to-day, "So that," as he said, "what I came to preach was a sheer Theism, resting in the strength of its own witness, founded on the absolute testimony of the reason, and the Conscience, and the voice of the Holy Spirit within each man's breast" (p. 63).

His view of Jesus Christ was most real and natural. "There was and is—even within the circle of Unitarianism—an effort in some quarters to constrain us to accept Christ as the official exponent of religious truth. Against that effort I vehemently protested." . . . "I threw off the yoke of any constrained discipleship. I place Jesus in my thought amongst the other men of history—soldiers, statesmen, orators, poets, prophets, martyrs, saints—and I met him freely in that company, and let his words and life have what weight they might with me amongst the rest. And as soon as I had rid my mind of the last vestige of artificial regard for this man's authority—his speech, and countenance, and character began to tell" (pp. 63-4). "Jesus touches my inner life very deeply. My love and reverence for him are such that I can never put them forward as a boast or a manifesto," yet "if we allow the enthusiasm of our love and reverence for him personally to overshadow our direct consciousness of God, we may weaken in us that very sense of the Fatherhood which to him was the whole burden of the Gospel. And I often seem to hear his voice of tender reproach and pathetic appeal: 'not me, not me, but my Father!'" (p. 92).

Of Richard Armstrong it may be correctly said as of others: We shall not look upon his like again. For every human soul is unique in itself, compounded of the same divine nature as all others, but with the qualities thereof mixed in different degrees and proportions so that no two human beings ever can be exactly alike, and so that each has a special mission and work he can do as no other can. Richard Armstrong's mission was grandly fulfilled. He did his work well. And this book is a fine memorial of that work, and a worthy tribute of the affection that brought it forth. It is also a presentable book, the labour of printer and publisher befitting the subject.

Getting Something for Nothing.

Unitarians take an active interest in social problems. Amongst the moral evils of society the gambling spirit is one of the worst. Nothing works more for dis-unity, or social anarchy, than that. All who desire the Unity of Man in terms of brotherly helpfulness should discourage gambling. The Rev. J. T. Sunderland, M.A., sends the following from Toronto, Canada, on this subject, for "Unity":—

Says a distinguished and honoured statesman: "The darkest hour in the history of any young man is that in which he first consciously cherishes the desire to get something for nothing." History bears out the saying as true. Such a young man has set his foot on a downward road. No human being, at least, no one that has health and strength, has any right to want to get something for nothing. He who cherishes such a desire is nourishing in himself either the pauper or the criminal habit of mind. He who, being able to support himself, is willing to be supported by another, is in spirit a pauper. He who is willing to get a living by any practice or business, no matter how legal it may be, which does not involve the rendering of a just and full equivalent for what he receives, is at heart a criminal; all that he lacks is either the opportunity or the courage to make him a criminal de facto.

Here lies the greatest evil of lotteries and gambling. It is not so much that men lose such or such sums of money. That is bad enough. But the worst evil lies in the demoralising and degrading influence of what is done on men's characters. It lies in the fact that gambling and lotteries cultivate in men a willingness and a desire to obtain something for nothing; to get something that is not rightly theirs; to gain possession of money which they have not earned, and for which they render no just equivalent. That spirit always and everywhere undermines the integrity and rots the moral fibre of the man or woman who harbours it.

We often find success in life measured by what men get or accumulate, without reference to the return they make to society. No standard of measure could be more false. It is the standard of the robber. Are we to call that man successful who, by his financial shrewdness, amasses millions, and does nothing with his wealth to benefit the world? Rather should we call his life a lamentable and disgraceful failure.

Are we to call that man successful who has found a lucrative sinecure—a place with large pay but with little or nothing to do, and little or no service to render to anybody? Rather ought we to pity any man, and pray God to have mercy on his poor, poverty-stricken, selfish soul, who desires any such pauper place. A true man wants to pay for all he gets in this world; he is not a mendicant. The kind of place a real man seeks is one of activity, of influence, of achievement, of service, where he can be something better than a leech living on the blood of others. He wants to do his proper part—his own, right, strong part—in the world's work. He wants to be of some use. He wants to lend a hand in assuaging the world's sorrows, righting its wrongs, and bringing for humanity a better day. No one who is a man can for one moment be willing to be a pauper, or a parasite, or a cipher, much less a robber.

The only rule of action that is for a moment worthy of a true man is, not to give as little as he can, but as much as he can; not to give merely as much as he receives, but more. He who is really a man desires to make some positive contribution to the world's advance. He is not content to leave the world as good as he found it; he wants to leave it better than he found it.

J. T. SUNDERLAND.

An Open Letter for Open Minds.

By A. E. H.

My dear Friends,—

In my last letter I tried to indicate what many of us feel to be the right way of interpreting the Bible. In adopting this attitude towards it, we find that many of its stories are parables and its miracles capable of a rational explanation.

For example, rather than believe in the "Fall" of man, we would seek to establish the truth that he has been ever rising higher in the scale of existence—ever coming nearer to the perfect man. This story was promulgated to account for the evil within man. To us, also, the story reveals the source of evil, viz., that "man is tempted, when he is drawn away of his own lust, and enticed." (James i., 14.)

Then let us consider a few of the miracles, which are a characteristic of the sacred books of all religions, and which are the outcome of the imaginative faculty in man.

In Numbers xx., 7—11, we read the story of the striking of the rock by Moses to obtain water for the people. Why should this be regarded as supernatural? What more common sight is there in mountainous districts than that of water flowing from a rock? That it came as a result of the striking of Moses may have been simply his way of removing obstacles in the way of its flow. Again, in Joshua x., 13, we read: "And the sun stood still and the moon stayed, until the people had avenged themselves upon their enemies." If this really took place, we know that there must have been a cessation of the earth's diurnal motion, and that stupendous results would have accrued. We would rather think that the people, being so elated with their victory, and finding the day long enough to complete it, cried out in their excitement—"Even the sun seemed to delay his going down and the moon her rising, till we had accomplished our purpose." So also, with the going back of the shadow on the dial (R.V. steps) of Ahaz, II. Kings, xx., 9-11—whether this was a shortening or a lengthening of the shadow depends upon whether the time was before noon or after. If before, as is probable, the going back would produce a lengthening of the shadow, and this could be brought about by a partial eclipse of the sun, taking place in the natural order of events, and not by a reversal of the earth's motion. Space will not allow me to multiply these examples, but these few, I hope, will serve to indicate the sort of attitude we may adopt towards these stories, many of which are capable of some rational explanation, while others, no doubt, are simply products of the imagination. If a belief in the miraculous is possible to you, and is an aid to your faith, hold it by all means, but do not be dismayed when heart and conscience rebel against it, nor think that faith must dwindle and disappear without it.

A little book has lately appeared entitled "A World Without a Child," wherein is set forth a description of the English nation given up to secularism with its attendant evils of lovelessness—childlessness—sensuality, and selfishness. But the exaggerated state of affairs pourtrayed in this book need never come to pass if the lovers of a rational faith will only put forth all their efforts to save those whom the current orthodoxy is driving from the churches. If we can prevent it, that state of a churchless—Christless, Godless land shall never come to pass. Do Unitarians believe in Christ? I hear some of you ask. To be sure we do. He is no less to us because we cannot accept the miracle of the Immaculate Conception and of the Virgin Birth. On the other hand, as our Elder Brother and the founder of our religion and faith, acknowledging our Father as his Father—our God as his God, he is far closer to us in sympathy and love than if we regarded him as God.

I hope, in another letter, to be able to show you that Jesus himself was a Unitarian, and never identified himself as, nor claimed to be, equal with God.

What is Unitarianism?

By the Rev. RUDOLF DAVIS, B.A.

Unitarianism has been defined above as the religion of those holding a certain belief. That belief is, of course, not in itself a religion. It may be merely an intellectual conclusion without effect upon life. Unitarianism stands also for a consciousness, an inevitable aspiration, and a necessary endeavour and consecration—the consciousness that God IS, the source and life of all that is, Immanent in all things, Almighty, All-wise, All-good, All-loving; the aspiration after Godliness; the endeavour to realise that aspiration so far as human powers permit; and the consecration of life in all its relations to that endeavour.

That is to say, since all religion is man's endeavour to come into right relations with God, Unitarianism is the way in which those who hold the doctrine of the Divine Unity endeavour to come into right relations with God.

But no man can be in right relations with God who is not, or who is not with all the faithfulness he is capable of, striving to become, in right relations with his fellow-men. So life in the home, in the social circle, business life, politics local or national, all interests, studies, philanthropies, all occupations of every kind, are not apart from religion, but each and all are part of religion, and religion and life are one.

From another point of view, Unitarianism is the eternal essence of Truth underlying every form of religion that is, or ever has been, brought into harmony with man's experience of life to-day, his knowledge of his own nature and of the ways of God in the world around him. Just as, whether men have called God Bel or Ra or Zeus or Thor or Yahweh or Jesus or Father, whether they have thought of him as dwelling in a stone, or in the sun, or in a distant heaven, or as immanent in all that is—it has always been the one and only God whom they have worshipped—God as He has been revealed to them, as they have been able to know Him; so in every doc-

trine, whether Christian or extra-Christian, that has won the devotion of multitudes of human hearts and compelled the consecration of multitudes of human lives, there has been, we may be sure, some aspect of the eternal truth of God. This inner truth, in whatsoever surroundings it may be found, clothed in garb however grotesque—the eternal underlying all the changing forms of the temporary—with the fuller revelation of to-day added to it, is Unitarianism.

A religion founded thus on human nature and all history, not fixed, but progressive, living, is by its nature eternal. No possible result of Biblical criticism can disturb it. No possible discovery of science can affect it, save to kindle greater reverence and adoration. Individual members of all Christian churches (and adherents to religions other than Christian), are interpreting their old creeds and doctrines in strange new ways, often illegitimate, or are setting them aside, and are coming to the simple truth of the universal religion which is called Unitarianism. But for the churches as a whole, the creeds remain. Unitarianism, however, as for the Unity of God, stands for this universal religion. It has reached that which others are approaching. Its simple creed, "Love to God and love to fellow-man." In all else, liberty.

So long as the surrounding atmosphere is opposed to this simple faith and thinks it evil, there is need of Unitarian churches, both for the sake of Unitarians and for the sake of the other churches. When the happy time shall come in which the orthodox shall have returned to the faith of Jesus, and removed their barriers, there will be need for neither Unitarian name nor Unitarian organisation. So long as there are divisions upon fundamentals, there must be dividing names. But then these divisions will have disappeared, there will still be differences, but all churches will be Unitarian. With joy dividing names will be cast aside, and all will be content to be of the Church of God.

Our Attitude in Prayer.

In order that prayer may be real, the one thing indispensable is that we should be conscious of the divine presence. It is nothing, or worse than nothing, to speak, or think, our prayers without the consciousness of addressing an actually present God. Prayer is not a mere meditative exercise for keeping the soul in good health. Prayer is not a soliloquy, a mere shaping and utterance of one's own thoughts in order that expression may make them clearer and more vivid. Prayer is essentially a dialogue between two persons; and the human being must feel himself in the presence of another Being, who, unseen by the outward eye, unheard by the outward ear, is yet revealed to the waiting soul.

The little child, standing eager with outstretched hands to be lifted up by the strong arms of its father, is a true type of the child of God ready for the spiritual worship with the Heavenly Father.—Henry Shaen Solly, M.A. "Know Thyself." (Essex Hall).

Notes and News.

[Churches and Societies are requested to send items of news of a missionary and propagandist interest.]

The Rev. J. E. Stead has been giving a Lantern Lecture at several Unitarian Schools on a week night, as a representative of the Manchester District Sunday School Association, on "A Trip to Coalland." The lecture not only awakens very powerfully the humanitarian sympathies on behalf of the colliers, who risk their lives to supply coal, but there is much in it that is instructive as to the age of the earth, and the method of creation that is well calculated to set people thinking their way out of old theological theories.

At Norwich the Rev. Alfred Hall has preached a series of sermons on "Unitarianism," arousing considerable interest, and attracting congregations averaging 300.

"The Novels of the Bible" was the subject of a series of discourses recently by the Rev. J. J. Wright, at Atherton.

The 22nd anniversary of the death of Keshub Chunder Sen, the great Brahmo leader in India, has just been commemorated by a public meeting at Essex Hall, London. The Brahmo Society is a native Unitarian movement.

The Bishop of Manchester has been asking in the public press whether the public schools are going to be made "Christian or Unitarian," as if these terms are contradictory. He has been brought to book by correspondents in the "Manchester Guardian," and admitted his error.

The National Triennal Conference of the Unitarian Churches is to be held at Oxford at Easter, this year.

Will the General Election secure something like justice on the education question? In some places where there is only one school, Unitarian ratepayers have to pay rates in support of Trinitarian teaching.

A new Unitarian movement is being started at Ilford, London, by the Rev. T. E. M. Edwards, and another at West Kirby, Liverpool, by the Rev. H. W. Hawkes.

A bust of the Rev. Robert Collyer, D.D., Unitarian Divine, New York, is to be placed in the front of a new free library at Ilkley, where he was once a blacksmith and Methodist.

The Rev. J. J. Wright, Atherton, in a sermon to his congregation recently, asked: "What does any Unitarian know of Unitarianism who only knows his own chapel?" and urged that there ought to be a Unitarian paper in every Unitarian home.

The first anniversary service of a new Unitarian cause at Coalville, Leicestershire, has just been celebrated.

The Rev. Roger Finnerty, until recently a Roman Catholic, has become Unitarian minister at High Street Chapel, Portsmouth.

HOME CIRCLE.

There is a God.

Oh, tell me not "There is no God,"
That "God is but a whim,"
For I would rather lose my life
Than lose my faith in Him.

For when in sorrow's darkest hour
I cry, "Oh, make me strong,"
Whose is the hand that touches mine
And guides me straight along?

Whose is the voice that speaks to me
When I am lone and sad—
The still small voice that spurs me on
And makes my soul feel glad?

For whilst that voice speaks unto me,
I can be strong and brave;
And so I say "There is a God,
And life beyond the grave."

Unity Church, Bolton. J. BONNEY.

Randal's Principle.

Randal was considered a queer boy by many people. It was partly because they did not understand him, and partly because he had a mind of his own.

His teacher at Sunday School quite stared at him in amazement one Sunday afternoon in class at a reply Randal made to a question:

"What can any of you say, boys, about this beautiful text: 'Greater love hath no man than this, that a man lay down his life for his friends.'"?

Immediately Randal said:

"It is not true."

"Not true!" repeated the teacher, as if staggered. "Why, how can you say such a thing?"

But Randal was quiet. The look of his teacher, perhaps, made him feel that he had gone too far, and that he had better say nothing more.

But the surprise on the teacher's face stimulated thought in the other boys, and they instantly set to work guessing what Randal meant.

"Please, teacher," said one, "I know why Randal said that."

"Do you? Then why?"

"Because he thinks it is better to lay his life down for his mother."

"Well, isn't his mother his friend?"

"Yes," said the boy, "of course she is, and yet she isn't, you see. A boy has friends, and he has relations who are something more than friends. Bob Brown is my friend and chum, and I like him, but my little sister Nellie, she is—well—she is—my sister, and I love her."

Now this was getting very interesting. It really was becoming a puzzle for the "teacher" to know who was teaching, and who was learning. But, of course, the best teacher is he who is the best learner too. And this teacher was learning something.

"How old is your sister Nellie?" added the teacher.

"One, and going in two," was the simple reply.

"Then you wouldn't say Nellie is your friend?"

"No, I wouldn't, because you see, teacher, she is so helpless."

"You mean, then, that a 'friend' is one who helps?"

"Yes, teacher. Bob Brown has been a good friend to me; I fell into the brook, and he pulled me out, and I've liked him ever since."

"So you think Randal meant his mother, do you?"

"Yes, we all know how fond Randal is of his mother."

"Well, I didn't mean her at all," said Randal.

"You didn't? Then what did you mean?" the teacher inquired, filled with curiosity to know what was working in this boy's mind.

"I meant that there is a greater love than laying life down for friends," said Randal, "and that is, laying it down for enemies."

At this the teacher was more surprised than ever. Queer, he had not thought of this himself.

"What makes you say so?"

"Well, teacher, you've taught us about Jesus saying 'Love your enemies,' and about doing good to those who hate us, and how if we only do good to those who do good to us there is no glory in it. And if that is true, it is more glorious to love enemies even than to love friends."

That was not forgotten. Everybody that knew Randal knew that his father had died not long ago through going to lift a sick man out of bed. This sick man was heavy. Randal's father was asked by a woman neighbour to go and lift him out of bed, and thought it was well known that the sick man when in health had been Randal's father's bitterest enemy, yet to give him ease—even his enemy—he went to lift him. And to do it he had to stretch so awkwardly across one side of the bed that it was too great a strain, and caused a rupture; and though he went to the doctor's and into an infirmary, the rupture killed him, leaving Randal fatherless, and his mother a widow. And no doubt it was this which had made Randal think rather deeply on this matter, for he had loved his father much.

But the teacher was not quite satisfied.

"Do you believe that Jesus said this—'Greater love hath no man—?'"

"I don't know, sir, whether he said that or not, but I feel sure he said the other—'Love your enemies,' and the two sayings are different."

"What first made you think about it?"

"My father told me about it."

"What did he say?"

"Well, he told me: 'When two things contradict each other, believe the best.'"

"Anything else?"

"Yes, he said, 'when there are two things to choose to do, and you don't know which to do, do the noblest.'"

"Your father was a very good man, Randal."

"Yes, sir, he was," and then, with a slight quiver in his voice, and somewhat moist eyes, he said quietly: "He was the best man I've ever seen."

When the teacher was at home that night in deep thought, his wife was suddenly startled by his exclaiming: "A most remarkable boy! A most remarkable boy is Randal Wray."

How remarkable remains yet to be seen.

(To be continued.)

Jesus Redivivus.

By Rev. A. CUNLIFFE FOX, B.A.

II.—THE SECOND COMING (Continued).

A modern Unitarian can hardly entertain the hope that Jesus, having ascended into heaven, and now sitting on the right hand of the Father, "shall come again with glory to judge both the quick and the dead" (Nicene Creed) "at the last day" (Articles of Religion, iv.), and "at whose coming all men shall rise again with their bodies" (Athanasian Creed). But a modern Unitarian may believe in a Second Advent of another sort. Nay more, may not only believe in it, but recognise it as an already accomplished fact.

Jesus has already reappeared. That is a prime, historic fact. He has come again, not as a disembodied spirit, ghost, or apparition, nor yet "with flesh, bones, and all things appertaining to the perfection of man's nature" (Articles of Religion iv.), but as a life-giving influence and example. He rose from the tomb of a fallen and discreditable cause, and lived in the first Christian Revival. He reappeared, pre-eminently, in the person of the Aspostle Paul. Whatever may be said of Paul's theology, in the strictly ethical and religious elements of his personality, the great apostle may be aptly described as an incarnation of the mind of his Master. And, be it always remembered, Paul is the true founder, not only of the theology of authorised Christianity, ecclesiastical Christianity, but also of the very institution of the Christian Church. We do not look to those "who were reputed to be pillars" (Gal. ii., 9) at Jerusalem, not even to Peter, as the masterbuilders in the work of restoration and reconstruction. We look even to Paul, and to his epoch-making mission. If the lions had devoured him in the arena at Ephesus—what then? An interesting matter for speculation!

Paul saved the Gospel of Jesus from a fatal relapse into Jewish formalism. He found the "way" a sect (Acts xxiv., 14). He made it a church. Jesus reappeared in him, and, through him, in the Christian Church, in so far as that church has retained anything of the spirit and influence of the Master.

In this sense Jesus has been repeatedly reappearing these nineteen centuries. He may never have bodied himself forth in large masses of his disciples. He may never have come to his Church as a whole, or to any considerable section of it. But he has come to the individual times without number, in every branch of his church, and in every age; to Roman, Greek, and Protestant, to Anglican and Dissenters—aye, even to Unitarianism. He comes now. He will continue to come. In any legitimate sense, in which we may speak of him as the incarnation of God, in exactly the same sense we may say that he himself has become flesh, a second time, and for the ninth time, in every genuine disciple. And the proof of it is not far to seek. It is seen in the lives and characters of such Christ-men and Christ-women exactly as a tree is known by its fruits, and not by their Lord, Lords. But, as a Unitarian, I am not satisfied with these scattered, and, I am afraid, exceptional manifestations. They are altogether too inadequate for the redemption of the world, and the establishing of that kingdom which Jesus himself, nineteen centuries ago, seemingly believed to be at hand, but for which we are still waiting. I look forward to another coming, not different in kind from that which individuals, here and there, have experienced, but different in its cause and magnitude, a manifestation to great masses of men and women—even of professing Christians. Is this at hand? Christendom is said to be on the eve of a great spiritual awakening. Revival is in the air. The signs of the advent have been already observed and recorded. The omens are favourable. Good! Very good! Let us hope it may not be "a false alarm." Let us hope, and continue to hope; but not with our hands in our pockets, lest our hearts again sicken.

Through Freedom to Unity.

The Rev. E. W. Lummis, M.A., once a clergyman of the Church of England, and now a Unitarian minister, in describing what an Anglican Churchman finds on joining the Unitarians, says (in "Types of Religious Experience," 1s. 9d., post free, Essex Hall, London):—He discovers little by little that while the door is really open, and people of widely different views enter unchallenged, and work and worship together, still there exists among the Unitarians a great force of common belief. They are far closer together, even in theology—to say nothing of more important matters—than are the members of the Creed-bound Church from which he comes. As he reflects on this his surprise vanishes. The like is true of all sciences which are pursued by free minds in the simple desire for truth.

The one-ness of God, the brotherhood of men, the soul's immortality, the need of a virtuous, blameless, brave life on earth—these were the great truths of Christianity; and they were set off by a life as great as the truths, a life of brave work and manly self-denial and self-sacrifice.

—Theodore Parker.

Texts and Comments.

THE "DEITY" OF CHRIST.

Notwithstanding the easily demonstrable fact that the New Testament is literally thronged with references to Christ Jesus, in which he is distinctly spoken of as inferior to God—500 such texts having been counted in the Gospels alone—that he is there no less than 40 times explicitly styled "man," and in no solitary instance deliberately identified with the Supreme Being, or even termed "God the Son," the advocates of the popular doctrine of the superhuman nature of the revealer of our religion have the hardihood to proclaim that their theory of him is fully warranted by Scripture—in a comparatively insignificant number of scattered verses, drawn chiefly, be it observed, from the Fourth Gospel, which the Rev. Dr. Vance Smith wisely reminds us is particularly exposed to superficial interpretation, or, in other words, "interpretation according to sound rather than sense."

As a matter of history, it may be confidently asserted that the deification of Jesus originated in ecclesiastical circles at a time when the Bible was not readily accessible to the preachers of the new religion, and in its fully developed form became associated with Christianity generations after the Crucifixion and centuries before copies of the Scriptures were freely circulated among the laity, who even now, when they have the opportunity of remarking the unsubstantial nature of its historical foundation, are too prone to take for granted the authenticity of a doctrine with which they have been intimately familiarised by oral instruction from their early youth, and which appeals to their innate love of the extraordinary and marvellous.

In all, there may be as many as fifty of these proof-texts, which are pressed into service in this connection by one or other defender of what is known as the Orthodox Faith; but the language of many of these is figurative, obscure, or ambiguous, while all admit, without violence to the context, of an explanation different to the Trinitarian one and in harmony with the general tenour of Scripture, in which it has been calculated there are upwards of 3,000 texts which teach the uni-personality of God. No one, it is hoped, would contend that several of these fifty passages do not ascribe a very exalted position to Jesus, and might by themselves be misleading to a stranger to the Bible, or to a heathen trained in polytheism, while they probably did facilitate the rise and acceptance of the dogma of his deity; but Unitarians would press home the truth that the New Testament writers, even while employing the most enthusiastic language, always stop short of putting the author of their faith on an equality with his Father and our Father, his God and our God, the very suggestion of which, as Jews, would have scandalised them horribly.

It is now proposed to examine a few sample texts, and that there may be no ground for any suggestion that the weakest has been chosen for consideration here, let us take those given in the widely-circulated 'Vest Pocket Companion" compiled by a far-famed champion and elected mouthpiece of "orthodoxy," those, in fact, which have "approved themselves in the study and experience" of no less a personage than the Rev. R. A. Torrey, D.D., as the "Best Texts" for those who doubt the doctrine here brought for judgment to the bar of the serious reader who is free from the trammels of external authority.

(1) Acts x., 36. ("He is Lord of all.") It should be hardly necessary to say that there is nothing in the title "Lord" to suggest the deity of the person so called, for it is applied many times in the Bible to various men, and is equivalent to "Master." S. Peter wishes to guard against the thought which Cornelius—a Gentile—might have entertained, that Jesus had authority only over the Jews, the idea intended to be conveyed by this parenthetical phrase probably being identical with that in Romans x., 12, where it also occurs, and the same point which S. Paul wishes to make, too, is amplified to read, "For there is no distinction between Jew and Greek, for the same Lord is Lord of all." Reference to the passage will clearly show that Christ was recognised by the writer of the Acts as a distinct being to God, who is represented as having sent the good tidings of peace by "Jesus of Nazareth," annointed him, was with him, raised him up, and ordained him judge of quick and dead.

(2) I. Cor. ii., 7, 8—"Crucified the Lord of glory"—(See (1) Par. 1.) This italicized phrase is peculiar to the verse in question, and thus is not one of the titles employed by any writer of the Bible to represent the Almighty, who I. Pet. i., 21, tells us "gave him glory." It is a Hebraism for "glorious Lord."

(3) Heb. i., 8. "But of the Son he saith, Thy throne, O God, is for ever and ever." Erasmus, who edited the first Greek Testament, said that this verse may be rendered, "God himself is thy throne for ever and ever," for the Greek expression is ambiguous." In the English dress in which it finds itself in our versions, and torn from its context, the verse seems formidable enough to the upholders of the simple humanity of Christ Jesus, but looked at in its proper connection, it lends no support to the Trinitarian theory. We find that this and the next verse is a near quotation from Psalms xlv., which evidently refers to some great Jewish prince, and was perhaps written as an ode commemorative of his royal marriage. The unknown author of Hebrews fancied he saw in two of the seventeen verses of the Psalm an appropriate reference to Christ, but as he continues the quotation—which Dr. Torrey does not—with, "Therefore God, thy God, hath annointed thee with the oil of gladness above thy fellows," it is clear that whatever titles he gave Christ, he did not regard him as on an equality with the Almighty.

CENTONARIUS.

(To be continued.)

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UNINTELLIGIBLE MYSTERIES.

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(Lawrence P. Jacks, "Authority in Religious Belief," Essex Hall, London, 2d.)

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"The Lord our God, the Lord is One."—Mark xii., 29.
"To us there is but one God, the Father."—I. Cor. viii., 6. (See also Isa. xlii., 8; xliv., 6; the words "Trinity," "God the Son," "God the Holy Ghost"—are not in the Bible).

Jesus, a Man:
"This man—the carpenter's son"—Matt. xiii., 55. "A man that hath told you the truth."—John viii., 40. "A man which told me all things."—John iv., 29. "The man—called Jesus."—John ix., 11. "Jesus—a man approved of God."—Acts ii., 22. "The one man Jesus Christ."—Rom. v., 15.

Man, the child, the son of God, and Human Nature Divine:
(God) "Our Father."—Matt. vi., 9; Luke ix., 2; Rom. i., 7; I. Cor. i., 3; and many passages.
(Men) "Sons of" (God).—Matt. v., 45; Luke vi., 35. "We are—the offspring of God."—Acts xvii., 28-29. "We are the children of God."—Rom. viii., 15, 16, 21; Gal. iii., 26; I. John iii., 1-2; Philip ii., 15. "Of such is the kingdom of heaven."—Matt. xix., 14. "The true light" in "every man."—John i., 9. "Partakers of the divine nature."—II. Peter i., 4. "The lump is holy."—Rom. xi., 16.

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(Nothing) "shall be able to separate us from the love of God."—Rom. viii., 38, 39.
(He has) "no variation, neither shadow that is cast by turning."—James i., 17; "Willeth that all men should be saved."—I. Tim. ii., 4.

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"We who are many are one—and severally members one of another."—Rom. xii., 5; I. Cor. x., 17; Eph. iv., 25. (See also I. Cor. xii., 26; Gal. iii., 28; John x., 16; Matt. xx., 16).

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